

CERTAINE  
RULES,  
DIRECTIONS,  
OR ADVERTISE-  
MENTS FOR THIS  
TIME OF PESTILEN-  
TIAL CONTAGION.

WITH

A Caveat to those that weare about their  
Neckes impositions Amulets as a Preserva-  
tive from the Plague.

First published for the behoofe of the Citie of Lon-  
don in the two Visitations, 1603 & 1625. And reprinted  
for the benefit of the said Citie now visited, and all  
other parts of the Land that may or shall here-

after be: By FRANCIS HERRING,  
Doctor in Physicke, and Fellow of the Col-  
ledge of Physicians in London.

Wherunto is added certaine Directions, for the poorer  
sort of people when they shall be visited.

N V M B. 16. 47.

*And Aaton tooke as Moyfes commanded, and ranne into the  
midst of the Congregation: and behold the plague was begun  
among the people, and he put on incense, and made an atone-  
ment for the people.*

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LONDON,

Printed by Thomas Paine, and are to be sold by  
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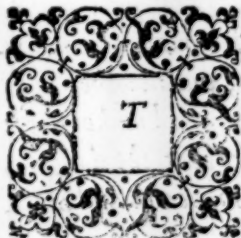




TO  
THE HIGH AND  
POTENT KING,

CHARLES King of Great  
*Britaine, France, and Ireland,*  
health and happinesse.

(Soveraigne Lord,)



Hey that are to treat with great  
Potentates and Personages are  
injoynd, to be short and sweet.  
If I faile in the last, I shall not  
misse of the first, — Ne longo  
sermone morer tua Tem-  
pora (Cæsar.)

The last great Mortalitie, I published certaine  
Rules, and Directions, for the prevention of the  
spreading of that contagious, and all-devouring  
Sicknesse. Those brieft advertisements I have sear-  
ched out, reviewed, somewhat inlarge'd, and brought  
forth againe, to the view and use, and I hope good of

## The Epistle Dedicatorie.

my Citizens and Countreymen. My presumption is, that though I shall purchase neither profit nor praise, yet I shall obtaine pardon of your Maiestie, if tending the common good of my Country, I bring one pale-full, or rather dishfull of water, toward the quenching of the common flame. Morbi ( ut rectè Celsus Med. Latinorum Princeps) non curantur eloquentia, multo minus loquentia. Especially this fierce Fury, which is non Morbus, sed Monstrum, superans sapiissime tum Artem, tum Naturam, not a disease, but a Monster, over-matching, and quelling, oftentimes both Art and Nature. The Lord of glory and mercy keep your Highnesse, with your most Honourable Councell from the rage of this man-slaying Hydra, and all other both open and secret evils and enemies, and make you a wise and skilfull Physitian to prevent the dangers, and cure the maladies of Common-wealth and State.

YOUR MAIESTIES

humble subject and suppliant,

FRANCIS HERRING.

CERTAINE RVLES,  
DIRECTIONS, OR ADVER-  
TISEMENTS FOR THIS  
TIME OF PESTILENTIALL  
CONTAGION.

**T**He Plague ( if you will have his true Characterisme and essentiall forme) is *Ictus ira divina pro peccatis hominum*, The stroke of Gods wrath for the sinnes of mankind. This is not onely the opinion of Divines, but of all learned Physitians, and acknowledged by the blinde Heathen in all ages; by the light of nature. Therefore his appropriate and speciall Antidote is *Seria penitentia, & conversio ad Deum*: unfained and heartie repentance and conversion to God. Till this be practised, I tell you plainly, I put small confidence in other by-courses. The cause remaining, who can looke for the taking away of the effect? Let me therefore be an humble suitor, that your Highnesse would be pleased to command a generall humiliation of the people by prayer and fasting. This action as it would be honourable to your Majestie, and such as you would undoubtedly condescend unto most readily and willingly, if it were but mentioned and moved; so in my perswasion, there would appeare a most admirable and comfor-

I

Exod. 5. v. 3. &  
Cap. 9. 15.  
Levit. 26. 25.  
Num. 14. 12.  
Deut. 28. 21. &  
2 Chron. 36.  
v. 15.

Inter Etb. Ho-  
merus 2 Iliad.

### *Preservatives against*

table effect thereof. And till this be performed, what other wayes soever wee shall follow, wee shall begin at the wrong end :

*Ni Deus affuerit, viresque insuderit Herbis,  
Quid cedo Diptamús, quid Panacea iuvat ?*

Let not Gentlemen and rich Citizens by flying (unlesse they likewise flie from their sinnes) thinke to escape Scotfree. So long as they carry their sinne with them, the Lord will find them out, and his hand will reach them wheresoever they are.

2.

There should (in my opinion) be provided a place of Sepulture for the bodies especially of such as die by the Sicknes, some good distance from the Citie and Suburbs. The burying of infected bodies in Churches, Church-yards, and namely in *Pauls* Church-yard, where the chiefe Magistrates of the Citie, and many other Citizens meeete weekly to heare Sermons, must needs be not onely inconvenient, but very dangerous for spreading the contagion, and poisoning the whole Citie. For all men that have the least insight in Philosophy know, that from the dead corps, by force of the Sunne, certaine vapours or exhalations are elevated, which partake of the nature of those bodies, and doe undoubtedly taint, corrupt, and poyson the aire with their ill qualitie. For this principall cause, in most well ordered Cities of forrein Countries, there is a common place of Buriall appointed a good distance from the building of the Citie. And till this may be procured for our Citie, I wish that straight charge be given, that  
all

### *the Pestilence.*

all dead corpses be layd a convenient depth in the ground, and not one coffin heaped upon another, and they layd so neare the top of the earth as (it is to be feared) they now are.

It were necessarie the place of Buriall should be on the South side of the Citie, that the Sunne may draw the vapours from it.

Let care be had, that the streets, especially the narrow lanes and allies, be kept from annoyance of dung-hilles, vaults or houses of office, the common sewers and chanelles be well purged and scowred, the dung-farmers tyed to their stint of time in Winter, and not suffered (unlesse urgent necessitie require) to perfume the streets all Summer long, especially in this time of contagion. Let not the carkasses of horses, dogs, cats, &c. lye rotting and poysoning the ayre (as they have done) in More and Finsburie fields, and elsewhere round about the Citie.

Let the Pipes layd from the new River be often opened, to cleanse the channels of every streete in the Citie.

Let the Ditches towards the suburbs, especially towards *Islington* and Pick-hatch, Old-streete, and towards Shoreditch and White-chappell, be well cleansed, and if it might be, the water of the new River to runne through them, as also the like to be done through the Burrough of South-werke.

Let the ayre be purged and corrected, especially in evenings which are somewhat cold, and in places low and neare the River (as Thames street and the Allyes there about) by making fires of Oken or Ash-wood, with some few bundles of Iuniper cast into them.

Let

3.

4.

5.

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7.

## Preservatives against

Let them likewise rub their windowes often with worm wood and fennell.

Let men in their private houses, amend the aire by laying in their windowes sweet herbes, as Marjoram, Time, Rosemarie, Balme, Fennell, Peniroyall, Mints, &c. Likewise by burning Iuniper, Rosemarie, Time, Bay-leaves, Cloves, Cinamon, or using other compound perfumes. The poorer sort may burne Worme-wood, Rue, Time. Let them cast often on the floores of their houses water mingled with Vineger.

Concourse of people to Stage-playes, Wakes or Feasts, and May-pole dauncings, are to be prohibited by publique Authoritie, whereby as God is dishonored, the bodies of men and women by surfering, drunkennes, and other riots and excesses, disposed to infection, and the contagion dangerously scattered both in Citie and Countrey.

Let the Bells in Cities and Townes be rung often, and the great Ordnance discharged, thereby the aire is purified.

Touching our regiment and diet, repletion and inanition (as two dangerous extremities) are heedfully to be avoyded. Those meats are to be used which are of easie digestion and apt to breed good juice.

The blankets, matresses, flockbeds, and all bed-clothes of the infected, are to be burned, also leather garments, because they hold the infection very long.

*Hist. de Pest.* Alexander Benedictus reports, That in Venice, a flock-bed used in a contagious time, was after 7 yeares found in an inward roome, the Mistris of the house commanded the servants to ayre and beat it, whereupon the servants were instantly infected with the pestilence and died.

Such



## the Pestilence.

Such as are of hard concoction, and cause obstructions, are to be avoyded: specially those that easily corrupt and putrifie in the stomacke, as the most part of summer fruit, raw cherries, plums, apples, &c.

It is not good to be abroad in the ayre, early in the morning before the Sunne have purified the ayre, or late in the night after Sunne-setting. In rainie, darke, and cloudie weather, keepe your house as much as you can.

Eschue all perturbations of minde, especially anger and feare. The one by heating the body opens a doore for the enemy to enter: the other by cowardly running away gives him encouragement to tread on the hedge, which lyeth lowest, and maketh least resistance.

Let your exercise be moderate, *ad ruborem, non ad sudorem*. The time of exercise is an houre before dinner or supper, not in the heat of the day, or when the stomacke is full. Use seldome familiaritie with *Venus*, for shee enfeebleth the body, and maketh it more obnoxious to externall injuries.

You may feede three times in the day, but more sparingly than at other times. Shunne varietie of dishes at one meale: *Perniciosa ciborum varietas, perniciosior condimentorum*. And if at any time the Rule holdeth, The most simple feeding is the most wholsome feeding; then it is in force at this time of infection. *Augenius* (a learned Physitian) thinketh it not possible that hee that liveth temperately and soberly, should be subject to the Sicknesse.

Varietie of meats is pernicious; much more varietie of sauces.

## Preservatives against

Goe not forth of your house into the ayre, neither willingly speake with any, till you have broken your Fast. For breakfast you may use a good draught of wormwood beere or ale, and a few morsels of bread and butter with the leaves of sage, or else a toste with sweet salade oyle, two or three drops of rose vinegar, and a little sugar. They that have cold stomackes may drinke a draught of wormewood-wine or malmsey, in stead of ale or beere. But take heed (as you lose your life) of extreame hot waters, as Aqua vitæ, Rosa solis, or other compound waters of like nature, which Emperickes prepare and set out with vaine and boasting words: *Laudat venales qui vult extrudere merces.* Of them Crato a great and learned Physitian pronounceth, that they were *inventa ad jugulandos, non ad curandos homines*: devised to kill not to cure men. Hee speaketh of the daily and continuall use of them; and that is it which I disallow.

If you be not accustomed to a breakfast, take the quantitie of a Nutmeg or thereabouts of some cordiall Elecuarie prescribed by the learned Physitian, before you set foot out of doores. If you will use both, for greater cautell, then take your Elecuarie early in the morning, two houres before your breakfast.

As you walke in the streets or talke with any, hold in your mouth a Clove, a peece of a Zodoarie, Angelica, or Enula campana roote.

Once in foure or five dayes take three or foure cordiall and stomachicall pilles by direction of your

*the Pestilence.*

your Physitian, to fortifie the heart and stomacke against all corruption, and to cleanse your body from such humours as may dispose you to the sickness. For *Agens non agit nisi in Patientie dispositio*. An Agent worketh not but upon a fitted and disposed Patient.

If any man be bound by Religion, consanguinitie, office, or any such respect to visite the sicke parties; let him first provide, that the chamber bee well perfumed with odoriferous trochiskes, or such like, the windowes layd with the herbes afore-named, the floore cleane swept, and sprinkled with rose-water and vinegar: that there be a fire of sweet wood burning in the chimney, the windowes being shut for an houre, then open the casements towards the North. Then let him wash his face and hands with rose-water and rose-vineger, and enter into the chamber with a waxe candle in the one hand, and a sponge with rose-vineger and wormewood, or some other Pomander, to smell unto. Let him hold in his mouth a peece of Mastic, Cinamon, Zedoarie, or Citron pill, or a Clove. Let him desire his sicke friend to speake with his face turned from him.

When he goeth forth, let him wash his hands and face with rose vineger and water as before, especially if he have taken his friend by the hand as the manner is: and going presently to his owne house, let him change his garments, and lay those wherein he visited his friend, apart for a good time before he resume them againe.

## Preservatives against

Let him not forget upon his returne home or before, to take a convenient quantitie of his cordiall Electuarie, and forbearc meat an houre or two after it.

*That Amulets confected of Arsenicke,  
are no good Preservatives against  
the Plague.*

Perceiving many in this Citie to weare  
about their necks, upon the region of  
the heart, certaine Placents, or Amulets  
(as Preservatives against the Pestilence)  
confected of Arsenicke a strong poyson, I have thought it needfull (other men keeping silence) to declare briefly my opinion touching the said Amulets: not (I professe) in hatred to any mans person, or envie at their commoditie, wherein I might have shared with them, if I could have brought my judgement to concurre with theirs; but in conscience, and discharge of my dutie. The rather because I feare greatly, that through vaine confidence in them, other more apposite, convenient and effectuall Antidotes, and Alexeteries are neglected.

My opinion is, that these Placents of Arsenicke carried about upon the Region of the heart, are so farre from effecting any good in that kinde, as a preservative, that they are very dangerous and hurtfull, if not pernicious to those that weare them.

*the Pestilence.*

It is evident that Arsenicke being a confessed poison, is an opposite, professed and perpetuall enemy <sup>Gal. 3. de Temp cap.</sup> to our nature. Therefore being worne next the skin, as soone as the heart waxeth hot by any vehement motion, labour or stirring ( as it falleth out usually ) it must needs send out venomous vapours to that noble and principall part ; which will either penetrate by their owne force, or be drawne in with the aire, by the dilation of those arteries which are spread about the skin.

Now these poisonfull vapours being entred or sucked into the body, when they finde no contrarie poison with whom to wraastle as with an enemy (for if there were any venom in the body, the partie could not enjoy health : but we intend him to be in health, whom we would preserve ) they must needs imprint a malignant venomous qualitie in the spirits and heart, most adverse and pernicious to nature.

If by *Galens* doctrine, all Alexeteries in a manner, if they be used somewhat too liberally, doe greatly offend and weaken our bodies ; shall wee thinke that ranke poisons and Deleteries ( such as Arsenicke is ) if they be so applied, as to penetrate into the noblest region of all other, will nothing at all violate, and wast our native, vitall, and radicall heate ?

*Galen* and the ancient Fathers and Masters of Physicke, did not use to preserve from the Plague or any other poison, either by giving another poison inwardly, or by appointing other poisons to be outwardly applied, but proceeded altogether by

<sup>1 Simp. cap. 13.</sup>

<sup>Lib. de Ther. and Pamphil. Epid. com. 5. Aetius lib. 1. Tetrah 4. ca. 96. Paulus lib. 2. cap. 35.</sup>

*Preservatives-against*

Antidotes and Alexiteries: *Lib. de Theriaca ad Pis. cap. 16.* Therefore unlesse wee will disclaime these ancient worthies and ring-leaders method, and follow new-found and unsound devises, wee must fight against this monster, not with poisons, but Antidotes.

Gal 6. in Epid. Poisons are defined to be such : as at no time doe agree with nature, either well, or ill affected. For though there be poisons which if they finde a contrarie venom in the body, doe fight so with it, that by the skirmish both poisons die, and the partie by their contention and collustation escapeth with his life : yet it is agreed on by all, that where they finde no such adversary or opposition, they speed the partie. Therefore Arsenicke worne by a man in health, finding not onely no contrary poyson to warre upon, but no poyson at all, must necessarily oppose and set upon nature her selfe.

Lib. 2. de feb. contag. cap. 17. *Gerardus Columbus* a learned Physitian reporteth, that it hath beene observed, that the wearers of these Amulets, upon heating their bodies, have fallen into sodaine Lypothimies and swoonings, with other fearefull accidents, which ceased not till the Bagge or Placent was remooved : That others, though not instantly, yet after some time, have by late and woefull experience discerned their malignitie, falling into malignate and pestilent feavers, some of them ending with death it selfe.

*Franc. Alphanus* a Physitian of Salerne telleth of one, who wearing Arsenicke, and heating himselfe  
at

*the Pestilence.*

at tennis, fell downe sodainly dead.

*Matheus Hessus* writeth thus : As cordiall bagges or Amulets cannot be disallowed, so empoisoned can no way bee commended; neither doe I remember that any ever received good from them who abstained from other Antidotes. This I certainly know, that diverse who carrie about them quick-silver in a nut-shell, by the vaine perswasion of some impostors, have died of the Plague: and the counsellors of such like Amulets have beene the first that have betaken themselves to their heeles, trusting more in their running than cunning. And yet these good fellowes, perswaded the ignorant with great words, and it may be oaths, that whosoever carried Quick-silver or Arsenicke about his necke, was as safe as if hee had purchased a protection from the King of heaven.

Historians report, that *Caracalla* though a wicked Emperour, made a publike Edict of Proclamation, that no man should weare about him superstitious Amulets.

*Theophrastus* the great, esteemed (not without cause) *Pericles* to have a crazed braine, because he saw him weare an Amulet about his necke.

Hereunto (as a Corollary) wee may adde the experience of some London Physitians, who have seene foule holes made in the breast of those that have worne them, and observed diverse to die as well as others, who have religiously carried them about their neckes.

Lomiz,



## Preservatives against

I omit, for brevitie, to answer their reasons, who allow them, because those that are alledged by Emperickes and ignorant persons, are not worthy the answering; and those that are produced by some few learned men (the whole streame running against them) are not comprehensible by the common sort, for whose good I have set forth this short Caveat. But if any will contend, I will either answer him, or yeeld up my weapons. In conclusion onely remember, that whereas the sellers and setters out, of these deceitfull wares, make them as a Scout to discover the Infection, when it beginneth to seize upon a man, by giving a watch-word, and clapping close to the heart, to guard that part as the chiefe Tower: this is a meere deceit, collusion and abusio<sup>n</sup>. For whensoever the body is heated, this event followeth necessarily, as is before declared, though no other infection be neare but the infectious, poisonfull and venomous Arsenicke; who offereth not at that time, to the heart a friendly salutation or caveat, but rather a *Judas* kisse, and *Iosh*-like embracing.

Certaine



**Certaine Directions for the use of**  
*the poorer sort of people that shall be visited by*  
*the Pestilence, how to carrie themselves.*

**S**Ince Almighty God, by his wise providence hath disposed, that there should be poore among us, that the richer sort might have fit objects whereupon to exercise their mercy and compassion, and hath commanded in the sacred Scriptures, both Magistrates and others, to take care of them, lest they cry to the Lord against us in their misery, and their neglect, and contempt be imputed to us, as one of our haynous and crying sinnes, pulling downe vengeance upon our heads, *Deuter. 15.* I would intreate the Governours of the Citie of *London*, and all others in the Country, with all richmen, to take speciall notice of their poore brethren, being *bone of their bone, and flesh of their flesh*, and, as to restraine the idle Vagabonds, by whose wandering up and downe, the infection may well be spread and increased, so to provide for the true and honest poore miserable people, that they may be supplied with food, and convenient Physicke if they fall into sicknesse. And because I will not perswade others to charitie, and my selfe remaine altogether uncharitable, I purpose to set downe certaine curative directions, for the poorer sort, with such parable and cheape Medicins, as may come within the compasse of their short and meane abilitie.

So soone therefore as any of them, apprehend themselves taken with the plague, let them goe to their warme bed, and take this Medicine.

*Preservatives against*

Take of *Verben* with the roote dryed and pondred two dragmes, the juyce of the same herbe three ounces, halfe a small spoonesfull of white Wine vineger, mixe it, and drinke it warme, and sweate for two or three houres.

Let them not sleepe during the time of their sweating; whilst they sweate, let them hold under their arme-pits, and upon the either emunctories, especially the groynes, a Radish roote, divided into two parts, the same roote is to be tyed, unto the plants or hollow of their fette, when they have sweate well, for two or three houres, according to the strength, and age of the partie, dry their bodyes well, with warme and cleane linnen clothes, beginning with the arme-pits and grōyne, then the breast, whereon after the sweate is well wiped away, lay a fresh and cleane linnen Napkin doubled. That done, let them wash their mouth, face, and hands, with water and vineger, and drinke a good draught of mutton broath made with *Rose-mary*, *Tyme*, *Sorrell*, *Cichory*. If their stomacke will give them leave, they may eate a little mutton, or veale at dinner, but they are to forbear flesh-meate at Suppers. In stead of broath, water-grewell with *Rose-mary*, or *Burnet* will doe well, or thinn *pannada*.

*For their drinke.*

Let it be the middle or fixe shillings-beere, warmed with a rost, Or water boyled with *Carduus* seed, and *Caroway* seed, and the roots of *Scabins*, and *Verben*, with a crust of bread.

Then

### *the Pestilence.*

Then let them rest, or sleepe, washing their mouth often, if they be awake, with water and vinegar.

They may likewise make a Quilt with *Balme, Mint, Rose-mary, Sage, Sweet Marjoram* dryed, and sprinkling it with vinegar of *wormewood* or *Hearb-grace*, or ordinary wine vinegar, apply it to the region of the heart warme.

### *The second sweating Medicine.*

After eight houres from the first invasion of the Pest, let them take another sweating Medicine.

Take of the powder of the roote of *Diptamme, Scabius, Gentian* each halfe a dragme, seed of *Carduus Benedictus* a scruple, juyce of *Mary-gold* flowers, devils-pit, each two ounces, halfe a spoonfull of vinegar, of *Rue* or *Wormwood*, or in want of them, ordinary Vineger of White Wine.

Let them drinke this warme, and sweat againe, as at the first time two or three houres, keeping in the meane while a *Radish* roote at the Emunctories, as before. Then dry off the sweat, wash the mouth, face and hands as before, take some convenient nourishment, and carry themselves as in the first interim of eight houres.

### *The third sweating Medicine.*

Againe the third time, after the like pause or intervall, let them take another sweating and Cordiall Med. in this manner.

### Directions for the poore.

Take of the seed of Rue or Herb-grace, a scruple and halfe, that is, ( 30 graines ) of the roots of *Enula campana*, *Valerian*, *Fullers teasells*, *Aristolochia* the round, each halfe a scruple, the juyce of three leaved *Sorrell* called *allebia*, two ounces; juyce of *Rue*, *Scabious*, each an ounce, a little of the forenamed vineger. Let them take it warme, sweat, as before, and carry themselves in all points as before, and continue this course for foure or five dayes.

But if any be in that extremitie of povertie and misery, that they cannot procure these parable and easie cheape Medicins, let them drinke twice in the day, a draught of their owne Vrine, in the morning, and five in the after-noone.

If in the first, se, ond or third day, the Botches or Carbuncles appeare, the best and safest way, both for poore and rich, is to commit themselves to be ordered and dressed, by a skilfull Chirurgion. There willbe ( no doubt ) assigned and maintained, for the meaner and poorer sort, *Chirurgions ex communi arario*, out of the common Purse, especially in *London*. Let those that are wealthy, make choise of their owne Chyrurgion, and pay well for their cure. For a little health, is worth a great deale of gold, which a Chyrurgion in that case, must fetch out of the fire, and hazard his owne life every day, to save his Patient. *Emis a Medico seu Chyrurgo Rem inestimabilem, vitam, valetudinem, cui quantumcunque dederis, exquare non potes Medicina beneficia. Medico si quidem non R-i, sed opera pretium solvitur.*

*Vita sine va-*  
*litudine odium*  
*est, non vita.*  
*Soranus &*  
*Scapca.*

Non

## Directions for the poore.

*Non domus, aut fundi, non aris acervus & auri,  
Ægroto Domini deducunt corpore febres,  
Non animo curas, valeat possessor oportet,  
Si comportatis bene Rebus cogitat uti.*

Let me adde this one advertisement, as a corollarie or conclusion, that you tamper not too soone with the Botches or Blanes, before they be well come forth, and nature well cleered and releev'd; but rather continue in the taking of inward *Cordials*, and sweating Medicins. The over hasty applying of topicall and outward remedies, especially, if they be forcible and sharpe, (which is too usually practised by some Physitians, and Chyrurgions, and by Patients themselves) doe oft times by causing paine, increasing the Fever, and weakening Nature, drive backe and scatter the venom into the inward parts, which suddenly, by a second insult, and encounter, surpriseth the Fort of life, the Heart, and carryeth away the Patient.

*As Pescatoris,*  
and the like.

*Si quid novisti richtus istis,  
Candidus imperti, si non his utere mecum:  
En veniam pro laude peto laudatus abunde,  
Non fastiditus, si tibi (lector) ero.*

*Preservatives against*

*Sit Nomen Domini benedictum.*

*— Si quid novisti rectius istis,  
Candidus impertit: si non, his miere mecum.*

The Preservatives mentioned in this booke, may be had from Mr. *James* the Apothecarie, at his house in Alderman-bury, neere to the Conduit, with others of like nature, well approved, and experimented.

FINIS.

